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THE VISION OF THE PILGRIM FATHERS.

AN

ORATION,

SPOKEN BEFORE THE NEW ENGLAND SOCIETY OF
MONTREAL, IN THE AMERICAN PRESBYTERIAN
CHURCH, ON 22ND DECEMBER, 1856.

BY REV. JOHN CORDNER.

PUBLISHED BY REQUEST OF THE SOCIETY.

WITH THE
PROCEEDINGS AT THE DINNER.

MONTREAL:
HENRY ROSE, GREAT ST. JAMES STREET.

1857.



With Mr. Phillips's respects

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MONTREAL, 23rd December, 1856.

DEAR SIR,

The Committee of the New England Society beg to return their best thanks for the able and eloquent Oration delivered before the Society on the 22nd inst., and request that they may be allowed the use of the Manuscript for publication.

I remain,

Your most obdt. servant,

H. ARCHBALD,

Secretary,

REV. J. CORDNER.

N. E. S.

MONTREAL, December 24, 1856.

MY DEAR SIR,


I thank you for your note, and have to say in reply that you may consider the M.S. at the disposal of your Committee.

Very truly yours,

J. CORDNER.

H. ARCHBALD, Esq.,

Secy. N. E. Society.



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ORATION.

GENTLEMEN OF THE NEW ENGLAND SOCIETY:—

You have lately effected an organization in this city of a kindred spirit and purpose to that of the other national societies which have so long existed here. In the preamble to your Constitution and By-laws you state that “in view of the fact that the number of persons of American [*i. e.* United States] origin has become comparatively large, and is constantly increasing in this Province, it has been thought advisable to form a Society in this city to be called the New England Society, to be composed of all such persons and their descendants as may be disposed to unite for the purpose of promoting kindly feelings amongst its members; for assisting those of their fellow-countrymen who may be in need, and of cherishing the traditions and remembrances of the country of their birth.” The three objects of your Society here specified, are proper and honorable objects: to promote kindliness of feeling to aid the destitute, and to cherish the traditions and remembrances of your native land.

This is a day sacred in the remembrance of New England. Old England, Old Ireland, Old Scotland, have all their Saint's days, when the banners of Saint George, Saint Patrick, Saint Andrew, are opened to the breeze. All these ancient lands have honorable and stirring associations for their children to hold as cherished treasures. But on this day, so sacred in the remembrance of New England, you call on the name of no canonized Saint. It is "Forefathers' day." Here, in the name, may we find an indication that we approach a new historic period — a fresh unfolding of the Divine Order in God's dealings with the nations. Of the Patron Saints of the old lands we have but indistinct traditions. The Forefathers of New England stand fairly revealed in the light of history, and we can trace their motives and their deeds. The St. George of "merrie England," the St. Patrick of my own Ireland, and the St. Andrew of "bonnie Scotland," stand too remote for any criticism on their person and character. Legend has its halo and its mist, and while the one lights up their excellencies, the other obscures their defects. The Fathers and Founders of New England lie more within the scope of our historic vision, and the angularities of their character have been criticised both by friend and foe. We see that they were men like ourselves, with human weaknesses; and though rising above their age in some respects were quite on a level with it in others.

This is a day deservedly sacred in the remembrance of New England. For it is the anniversary of that cold and wintry day on which the first Fathers and Founders of New England made their permanent landing on the rock of Plymouth. The remembrance of this event is one of

those which it is the object of your Society to cherish, and the commemoration thereof is the call which has now brought us together. It is concerning this event that I am expected to speak. And as I know no reason why you should have honored me with the request to address you on this occasion, unless it was that you supposed me to have a respect for those first Fathers of New England, and some sympathy with their spirit, I may here state that in this you were not mistaken. For those men I have a sincere respect. With their spirit I have a sincere sympathy. I regard them as lights and helpers of our common race, and I honor them accordingly.

MEN OF NEW ENGLAND:—

It is written in that sacred and venerable Book which your fathers loved, and from which they drew their highest guidance and hope — in that Book which they valued beyond treasures of gold and silver — it is written in the Bible that “where there is no vision the people perish.” (Prov. xxix. 18) This saying was a proverb in Israel in times remote, and it stands true in all nations and in all times. There is a tendency in our humanity as a whole to gravitate to a dead level of uniformity, where mere tradition or conventionalism holds sway, and first truths and duties become lost to sight. This tendency intrudes into every domain of our being, mental, moral, and religious. It touches all the relations of society — affecting politics, ecclesiastical affairs, and the whole manner of life. It conducts to social inertia, the result whereof in a nation is national deterioration and decay. When the proper vigor of a people is thus impaired — when the divine lights of reason and faith are obscured

by the prevailing shadows of mere traditional authority, and conventional usage — then is the time for kingcraft and priestcraft to come into full play. Absolutism lengthens its sceptre, and hierarchism strengthens its seat. Their traditional authority is asserted as of divine right, and their conventional usages as of the divine order. God becomes hidden from man, only so far as he is seen in royal crown or priestly robe.

Herein will a deteriorated people acquiesce. That which is traditional and conventional has become practicable and easy for them. Religion, politics, society, have fallen into the ruts of custom and fashion, and indolence shrinks from the effort to put them on a fairer track, though glimpses thereof should appear. Timidity holds by the skirts of indolence, fearing for its conventional standing and reputation. Is a new view presented by some brave and clear-sighted man? The question does not rise before them in the open light of first principles, but under the obscuring haze of conventionalism. They do not venture into the core of the matter, and judge for themselves whether it be right and divinely true; but as of old, they enquire whether “any of the rulers have believed?” They do not wish to have the easy tenor of their life disturbed by new theories of society, of government, or of religion. They are practical in their way. They have faith in that which they see and possess. They know what they have, but they know not what new views may bring upon them. They dislike visions, and abhor visionaries. They cling to what is traditional and conventional, through love of ease, through narrow self-interest, and sometimes through a blind but generous sentiment of loyalty.

Those were dark days for Israel when there was "no open vision." And verily they are dark days for any land when God becomes hidden behind the form of priest or king, or behind any prevailing custom or mode. In the Providential Order the Ideal hath its high uses. In all departments it is the forerunner and parent of that which is actual. Before the creative act, the universe lay in the mind of the creator. And, descending from the Infinite to the finite, we find events disposed in a like order. The man Columbus discovered a new world. What led to this achievement? What, but the idea which had sprung up within him, and which he cherished by meditation until it rose before him as a vision, clear and distinct, burning into his soul like fire, until he knelt upon the strange shore, thanking God for its realization. It was this vision of Columbus which opened a highway to this Western Continent. Here we see the use of vision in the sphere of material achievement. In the higher spheres of achievement—in that which is moral and spiritual—vision hath its use also, rising with the rising dignity of its purpose. If the true landmarks of social order are obliterated, and the highest interests of humanity are likely to become sacrificed by the growing usurpation of a class, then vision is needed to penetrate the chaos which usurpation has produced, to discern the lost landmarks, and to lift the primal rights of man into proper prominence and place. Lacking such vision, these rights are disregarded, and "the people perish."

Come with me now to England, and glance at the condition of that realm at the opening of the seventeenth century. Let us note its social and political order in its relation to the primal rights of man. The great wave of

free thought in matters religious, which the theses of Luther had raised on the continent of Europe, had swept across the channel and touched the British Island. The eighth Henry, on behalf of himself and the nation, renounced the supremacy of the Pope, and by this act formally cut off the Church in England from communion with the Roman See. But, as a man, Henry was neither thoughtful nor religious; he lived under the sway of his passions, and was not capable of entering into the proper heart of the controversy between the Reformers and Rome. He was not a Protestant, except in so far as his mere rejection of the Papal authority entitled him to the name. If he set aside the supremacy of the Roman Pope, it was only to make way for the assertion of his own supremacy as Pope in England. In matters of Christian doctrine and practice, it is difficult to decide wherein he differed materially from Rome. He brought Protestants and Catholics, alike, to death upon the same hurdle, for presuming to deny his ecclesiastical supremacy, and discriminated between them by putting the Catholics on the gallows, and the Protestants in the fire.* After him upon the English throne came the youthful Edward. In his brief reign Protestantism was formally established, and the Anglican Church assumed more distinct form through simplification of its service in the vernacular tongue, and the adoption of articles of faith. But, on the death of Edward, Mary came, and with Mary came the Pope once more. Protestantism was abolished, and Catholicism was restored to its former place of power. Then came Elizabeth, and the Pope's supremacy again fell, and Catholicism had to make way for Protestantism with the Queen's

* Neal's History of the Puritans.—Chap. 1.

supremacy. Elizabeth had a good deal of the mind of her father with respect to the Pope and the Church. She did not like interference from Rome, but was resolved that the Church should have direction from herself. Her Protestantism was not of the genuine sort. Her leanings were strong towards Rome. She preferred the Church of Luther to that of Calvin or Zwingli, because it departed less from the Roman landmarks.* Her Protestantism was a compromise, not a clear declaration of principle. Her Church was built upon a compromise, the fruits whereof remain and are visible to this day in the conflicting elements which unhappily disturb its peace.

Observe now the character of the fluctuations of the national thought in the matter of religion. Religion does not appear as a fixed verity in the national mind, but as a fluctuating formula, changing with the changes of the crown. It is one thing under Henry, and another thing under Edward. Mary changes its complexion totally to suit her own feelings, and Elizabeth works another change to satisfy her peculiar views. Where are the national bishops — men of learning and religion? They are changing too. Kings change, and the bishops change with them. Where are the priests and clergy generally? In their comfortable livings, holding on by them amid these fluctuations of the national faith. Where are the body of the people? They are darkly following the shadow of the crown and the mitre.

But all the people were not darkly following this shadow; all the clergy were not tied to their livings, and loose to that which ought to be dearer to man than life. In this chaos of the social order brought on by kingly and

* Hallam's Constitutional History, Chap. iv.

priestly usurpation, wherein the rights of the individual conscience had no place nor respect, there was a light burning, and a force gathering, which was to show the nation a better way, and help the people to vindicate their natural rights against the encroachments of High Commission and Star-chamber. Visions were held and cherished of religion as a fixed verity, and a dread and vital concern between the soul and God alone. In the presence of visions like these, crowns and mitres, with their fluctuating formulas, became as chaff and stubble. In the presence of visions like these, nothing could be conceded to regal or sacerdotal authority. In the presence of visions like these, enactments and precedents were ruled out, and men fell back on the Word of God revealed in the Bible, as upon the grand rule of faith and the great charter of the soul's rights.

These were the visions of the Puritans. These were the visions which have made Old England what she is to-day — a land of Constitutional Liberty. The spirit of the Tudors could never have done this. The Spirit of the Stuarts could never have done this. The Court of High Commission could never have done this. Through much persecution and obloquy, through exile and death, through battles fought by the sword of the Spirit and by the arm of the flesh, the Puritans fought and conquered a way for the natural rights of man, and secured constitutional freedom for England, and constitutional freedom for us all.

Arbitrary power begat the Puritans, and the Pilgrims were of the Puritans. When the Tudors ceased in England, the Stuarts came to the throne. The first James was Scottish, and the Presbyterian Puritans looked with some hope to his accession for mitigation of the rigors of

Episcopacy. But the Hampton Court Conference quenched this hope. It was there that the King told the Puritans he would "make them conform, or he would harry them out of the land, or else worse." And, as Neal quaintly adds, "he was as good as his word." This was in the year 1603. It was about this time, and while the Kingdom was in this condition, that a body of people in the North of England, where the Counties of York, Nottingham, and Lincoln, unite their borders, "shooke off this yoake of anti-Christian bondage, and as y^e Lord's free people, joyned them selves (by a covenant of the Lord) into a Church estate, in y^e fellowship of y^e gospell, to walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them." This is the account as written by Bradford,* one of them selves. Mark the words:--"*Whatsoever it should cost them.*" Mark these words, for it was the power of the principle which dictated these words which freighted the Mayflower, and sent her across the ocean. For the sake of convenience in assembling, this body of people became two distinct churches, of one of which John Robinson was pastor, and William Brewster was elder. Now let us keep our eye on this Church, and we shall be brought to the occasion of this anniversary day. Here was a small company of obscure men in the North of England, who, while regal and ecclesiastical tyranny trampled on the rights of conscience, had a vision of freedom for the soul. They had a clear and fixed faith in God, and wished to worship him in spirit and in truth, but they could not do

* See Chap. 1, of "History of Plymouth Plantation, by William Bradford, the second Governor of the Colony—now first printed from the Original M.S." Edited by Charles Deane, Esq., of Boston.

so through the prescribed forms of the King. The question, "Whether it is right to obey God or men?" was irrevocably settled in their minds. They would obey God at any rate. They would walk in his ways "whatsoever it should cost them." And they had a strong conviction that, if denied freedom in their native land, there was yet some spot on earth where they might enjoy liberty of worship. This was the Vision which they sought to realize.

Penalties fell upon them apace. Persecutions came thick and various. They were imprisoned, and when they were not imprisoned they were watched and harassed by the emissaries of tyrannous power. So that most of them were compelled to fly from their habitations, and abandon their means of livelihood. But still the fire of their living faith burned,—still their Vision shone clear in their souls,—on earth there was surely some spot where they might in freedom worship God.

By sore experience they learned that that spot was not to be found in their native England. They heard, however, that in Holland there "was freedom of religion for all men." And to Holland they resolved to go. Now they are finding out how much their fidelity to their Vision is going to cost them. Do they not waver? Do they not quietly conform? Do they not fall back on the counsels of expediency, and enquire among themselves what is the use of all this? No. There is no wavering, nor desire for quiet conformity. No counsels of expediency are heard. All these things belong to another and different order of men, — sequacious and servile persons, who are to be found everywhere, clad in russet and in superfine, plenty as grass in the summer meadows.

Such things do not belong to heroic and prophetic men, who are the lights and leaders of the race. This handful of obscure Puritans have the light of faith in their souls and they hold to their Vision. Their native land had become to them a land of Egypt and house of bondage ; and so like Moses of old, “ by faith they forsook it, not fearing the wrath of the King, for they endured as seeing him who is invisible.”—(Heb. xi, 27.) In going to Holland they must acquire a new language, they must abandon their familiar calling of husbandry, and learn some city handicrafts. Be it so, they were not dismayed. They would go to Holland, and meet all the hardships of the case for the sake of what they sought.

Let them go, says the Monarch. No, the Monarch says no such thing. He will “ harry them out of the land, or *else worse*.” They shall not realise their Vision so easily as by taking quiet passage to Holland. He will not let them stay in peace, nor will he suffer them to go away. They are forbidden to leave England, and the ports are closed to ships that would convey them from its coasts. But they are resolved to go, and they make secret engagements with ships and shipmasters. In these secret engagements they are often betrayed and intercepted, and “ put to great trouble and charge.” After much anxiety they get on board a ship, with the darkness of the night to cover them ; but it is only to find that they are in a government trap, from which they are taken ashore and lodged in prison. They find a Dutchman at Hull, however, who is more friendly and reliable. He comes to a convenient and secluded place to take them in ; but as the company are getting on board, the pursuing hosts of Pharoah appear — a crowding troop of horse and

foot, — and the master quickly weighs anchor, hoists sail, and is off: thus separating husbands and wives, tearing families asunder, and causing most grievous anxiety and distress. Tears now flowed from the eyes of women and children, and sorrow wrung strong men's hearts. Those left behind, however, after struggle and delay, found a way of escape, and in due time Holland became the home of this Puritan band.

Twelve years in Holland wrought a change in their condition, and circumstances began to press hard upon them. Old age came stealing upon their strong men, warning them that they should not always endure; and their children were falling into foreign and unpromising ways. In such tokens they saw the prospective dispersion of their company, and in the scattering of their church they saw the failure of their great hope for spiritual freedom, and the furtherance of the Gospel. Men of their stamp could not think lightly of scattering or failure. Their Vision for freedom had a missionary zeal burning along with it. They wished to lay some good foundation for propagating the Kingdom of Christ in other and remote parts. If they could do no more, they would be even as stepping stones unto others, as they said, for doing so great a work.

With these thoughts in their minds they boldly looked to America. It required souls of noble daring thus to look across the Atlantic ocean in those days. For how different was the America of their day from the America of ours! To them it was a region of vast countries unpeopled by civilization — a continent of savage races, lying on the other side of a boisterous ocean, which would require three months' weary sailing to cross. They had

no swift and commodious steamships at command, but the little sail-rigged "Speedwell" of sixty tons, which broke down at starting, and the large "Mayflower," which made the voyage — reckoned large because her capacity was one hundred and eighty tons. It was a bold thought, that of moving to wild and distant America, and no wonder some argued against it. For the perils and uncertainties of the undertaking were great, and could not easily be magnified. But the strong-hearted among them answered on this wise: "That all great and honourable actions are accompanied with great difficulties, and must be enterprised with answerable courage. It was granted y^e dangers were great, but not desperate; the difficulties were many, but not invincible. For though there were many of them likely, yet they were not certaine; it might be sundrie of y^e things feared might never befall; others by providente care, and y^e use of good means, might in a great measure be prevented; and all of them through the help of God, by fortitude and patience might either be borne or overcome.....Yea though they should loose their lives in this action, yet might they have comfort in the same, and their endeavors would be honorable."*

The strong-hearted counsels prevailed. To America they resolved to go, and seek some spot in its wild places where they might have freedom of worship. But here, again, the rights of patent holders and the will of the sovereign stood between them and their Vision. Surely, thought many persons, the King will not deny them freedom of religion on the other side of the Atlantic. But the royal sanction could not be obtained. If, according

* Cited from Bradford's History, Chap. IV.

to his notions, they conducted themselves peaceably in the wilderness, he would connive at their existence there; and this was the most that could be got from the King. Then they were poor, and had to make a league with certain merchants before they could make such a voyage. The merchants, true to their commercial instincts, looked for commercial profits, and they rated each emigrant in the enterprise at the commercial value of ten pounds. A joint-stock company was formed, wherein a merchant living cosily at home, by investing one hundred pounds, would derive as much profit from the fish, furs, or other merchantable commodities which the emigrants might secure, as ten of the men who actually crossed the sea, and entered on the toils and privations of the wilderness. An arrangement like this could not but lead to farther embarrassment, but the emigrants could not go without the help of the merchants' capital, and they still adhered to their resolution. They still sought to realize their Vision. But elements so diverse could not but come into conflict. There were haltings and misunderstandings between them and the merchants. The merchants did not furnish adequate supplies for the undertaking, and the emigrants were reduced to such straits just before sailing that they were compelled to sell a part of their provisions in order to clear the port; nor had they as much leather with them on this voyage to the woods and wilds of America as would renew a sole on a shoe.

But it was not with them "as with other men whom small things can discourage, or small discontentments cause to wish themselves at home again."* They sailed, a well winnowed company of a hundred souls. What-

*Joint Letter of Robinson and Brewster.

ever chaff of faintheartedness, or mere impulse, had been among them at the beginning was thoroughly sifted out by this time, and they sailed. The fainthearted persons had found out some easier way of being faithful ; and the impulsive persons, when a few years had exhausted the strength of their impulse, had perhaps sought, like Brown, one of the most prominent and clamorous of the Puritan leaders, a resting place by slinking into Conformity. But the men of faith and courage here still claved to their purpose, resolved to endure to the end. The leaky condition of the *Speedwell* gave the last shake to the sieve, and the sound grain was cast into the *Mayflower* — in measure about a hundred souls, counting men, women, and children — the divinely ordained seed-corn of New England. “ They sailed, and as they sailed,” writes Bradford, “ they knew that they were Pilgrims, . . . and lift up their eyes to y^e heavens, their dearest countrie, and quieted their spirits.” (Heb. xi. 13.) With quieted spirits, thus trusting in their God, these Pilgrims put out upon the broad and uncertain sea. The winds came, and the waves rolled ; the clouds grew black above, and the storms thickened around them ; their small ship strained under the pressure of the elements until even the seamen felt doubtful of her ability. But still their course was onward, and in due time the shores of America heave in sight. After much delay and trouble, on a coast unknown and perilous, they cast their anchor and prepare to land. There was nothing genial or hospitable in their landing-place — no houses, no hearths, no homes. There were rocks, and pines, and frozen soil. But they land. Bradford comes ashore lonely-hearted, for his wife has fallen overboard, and perished in the waters of the bay.

One man bears in his arms his feeble but faithful help-mate, a Pilgrim like himself, and sadly worn by the long and trying voyage. Another carries a pale, sick child — sadly worn, too, by three months' tossing on the waves. They land, all of them, thanking their God for having given them a resting-place. They raise what shelter they can to screen them from the searching winds of December, and here they find a home.

By the margin of the glacier of the Rhone I once saw a tiny wild flower blooming. Standing on that sea of ice, whose melting drops give birth to a river, I saw this fair blue token of life and hope. Amid that high and sublime solitude of the Alps its existence told a tale pregnant with meaning. It showed that the seed of life and hope could strike root, and grow, and bloom in the margin of dreariness and cold desolation. It was on a clear day at the close of summer, that once in my wanderings I passed by that place, and saw this thing.

Come back with me somewhat more than two centuries, and I will show you another token of fresh life standing between sea and land on the margin of a wilderness — I will show you another flower, carrying a seed of hope and promise, destined to strike its roots and blossom, and give a new character to a continent. Quickly as I may speak, you anticipate my allusion here, when I say that I refer to that little ship hanging by her moorings off Plymouth Rock. As she dropped her anchor there, she carried a seed of life in her narrow cabin, and as the Pilgrims landed one by one — men, women, and children — the seed was cast upon the shore. Yea, a blessed seed-vessel was that little ship, carrying as she did some of the

holiest thought and noblest purpose of the old continent to give fresh life to the new. Not more anomalous could an actual mayflower in December appear, than did that Mayflower ship with her living freight of Christian civilization, on that savage coast on that distant December day.

The Vision of the Pilgrims was realized. We have seen the covenant which they made many years before to walk in the ways of God, rather than by the ways of men, "whatsoever it should cost them." We have seen something of what it did cost them. We have seen that fidelity to this covenant has cost them their native home with all its dear associations. We have seen that they had a Vision of some spot on earth where they should be free to serve their God in their own way; and that obedience to this Vision has cost them much suffering, and many perils—'many nights and days on the deep, journeyings often, perils of waters, perils of robbers, perils by their own countrymen, perils by the heathen, perils in the city, and perils in the wilderness.' Apostles as they were, they had a large apostolic experience of perils. Nor have these ceased on their landing. 'Weariness and painfulness' await them, 'watchings often, hunger and thirst, fasting often, cold and nakedness.' It could not be otherwise in the landing of that precious freight of civilized life on that savage coast in winter. In three months from their arrival graves had been opened for half their company. The hill beside them receives their dead to its cold repose. The living still live beneath the shadow of the pines, and beside the sea. The rude log cabin shelters them, and the open log fire warms them. They build a meeting-house which serves also as a fort.

They construct a common store-house for their common stores. They have put the ocean between themselves and civilization, and here in the wilderness they cast their lot with their first faith strong, and their patience unbroken. They have realized their Vision. They have found a spot on earth where they shall be free to worship God.

The Pilgrims are settled. The seed of the Pilgrim ship takes root on that savage coast, and spreads. The Pilgrim ideas become organized into institutions which carry a civilizing and Christianizing influence there and all around. God "prepared room for it, and caused it to take deep root and fill the land." Here their Vision becomes fact—their ideal becomes actual. Keeping our eye on this, we observe, in the development of American history, how the providential use of the ideal rises grandly into view. For it is through her institutions, which give body and form and working force to the Pilgrim ideas, that New England has become what New England is to-day.

One fundamental idea took strong possession of the Pilgrim mind. This was the idea of Liberty. Like Love, the fundamental sentiment of Religion, this fundamental idea of Liberty finds a point of separation where it passes into two branches: 1st, In view of God, and towards Him; and 2nd, In view of man, and towards him; *i. e.*, into Religious Liberty and Civil Liberty. These both came in distinct form in the Mayflower. They came, as we have seen, nourished and upheld by a faith which removed mountains of difficulty. Robinson was the central figure, if not the informing soul, of the Puritan Church at Leyden. He was a calm, wise, clear-

minded, and large-hearted man. If there be any persons who suppose that because he was a Calvinistic Puritan, he was, therefore, narrow in his views, and unprogressive in his spirit, they are grievously mistaken. "None did more offend him," says Bradford, "than those that were close and cleaving to themselves, and retired from the common good ; as also such as would be stiff and rigid in matters of outward order," while they themselves did not walk consistently. And consider that parting address of his to his Pilgrim flock before they weighed anchor from Delfthaven. Says Winslow, "he charged us before God and His blessed angels, to follow him no further than he followed Christ ; and if God should reveal anything to us by any other instrument of His, to be as ready to receive it, as ever we were to receive any truth of His ministry ; for he was very confident the Lord had more truth and light yet to break forth out of His holy word. He took occasion, also, miserably to bewail the state and condition of the Reformed Churches, which were come to a period in religion, and would go no further than the instruments of the Reformation. As, for example, the Lutherans, they could not be drawn to go beyond what Luther saw ; for whatever part of God's will he had farther imparted and revealed to Calvin, they will rather die than embrace it. And so, also, saith he, you see Calvinists, they stick where he left them ; a misery much to be lamented ; for though they were precious shining lights in their times, yet God had not revealed His whole will to them, and were they now living, saith he, they would be as ready and willing to embrace further light as that they had received. Here, also, he put us in mind of our church covenant, at least that part of it where-

by we promise and covenant with God and with one another, to receive whatsoever light or truth shall be made known to us through His written word; but, withal, exhorted us to take heed what we received for truth, and well to examine and compare it and weigh it with other scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately out of such thick, and anti-Christian darkness, and that full perfection of knowledge should break forth at once.”* Here was the seed of Religious Liberty, and its rightful companion, Religious Progress, which was brought out in the Mayflower.

In the mind of the Pilgrim, Religious Liberty stood first in order, inasmuch as his eye was toward God as first object of reverence and regard. But Civil Liberty sprung from it, and grew with it, as naturally as the stem of the rosebush from its root. The Great and Sovereign God, whom the Pilgrim served, was no respecter of the outward persons of men. In the eye of Heaven all men were seen on their natural level, and seized of certain natural rights. No man, therefore, could have a right to assume an arbitrary or undelegated authority over others. The legitimate source of power, civil and political, lay in the popular will. This doctrine was the proper outgrowth of the fundamental postulate of the Puritans. The cabin of the Mayflower was the womb where it took form, and whence it came forth a living birth on the rock of Plymouth. The Pilgrims had sailed without warrant or patent from the King. They were voluntary exiles, and carried with them no rudiment of legally constituted authority. But they would not land in this loose way.

* Winslow's Brief Narration, in Young's Chronicles, page 396.

They must have civil order and constituted authorities in their new and strange abode. They fell back on first principles, and made a voluntary compact for the maintenance of authority and order. Here it is: "In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread Sovereign Lord, King James, by the Grace of God, of Great Britain, France and Ireland, King, defender of the faith, &c., having undertaken, for the glory of God, and advancement of the Christian faith, and honour of our King and Country, a voyage to plant the first Colony in the Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet, and convenient for the general good of the Colony, unto which we promise all due submission and obedience." This compact was signed by all the men in the Mayflower before they landed, and they came upon the shore a legally organized body. Here was the seed of Civil Liberty which was brought out in the Mayflower. This original New England compact, in the views of Society and Government which it assumes and embodies, is far in advance of the Old England of its time. Indeed, Old England ever since has been but following in the wake of these Puritan ideas. Her revolutions, her religious relief bills, her representative reform bills, have all been pointing in this direction—to give increased respect to the popular will, and greater extension to the popular power.

In the study of history we must give intelligent heed to the characteristics of the different periods of historic development. Failing in this, confusion ensues, and out of the confusion evil is born. As commercial firms change by the introduction of new partners, the accounts of each co-partnership are kept distinct, and the failures and mistakes of each trading company are charged to itself. Smith, Brown & Co. are dealers in produce, let us say. Smith retires or dies. Now, equity and commercial convenience alike demand that the liabilities of that concern be kept by themselves, and not charged to the account of Brown, Jones & Co., who come after to carry on the same business with the same helpers in the same place. In like manner, we must charge the mistakes of each historic period to itself. If I had not presumed on the intelligence of my present hearers to do this, I should have spoken no word of the regal and ecclesiastical tyranny of England in former times. The history of such tyranny, and the struggles made against it, we are bound to study, but without such intelligent and liberal discrimination we may pervert such study to the worst purposes, and make it a breeder of strife and ill-will among men. If we do not duly discriminate between the England of the seventeenth century and the England of the nineteenth century, we must fall into monstrous mistakes. If we associate the regal and sacerdotal pretensions put forth by Elizabeth or James and Archbishop Whitgift, with Queen Victoria and Archbishop Sumner, we fall into an error which could scarcely be called grave, because simply ridiculous. The basis of the English throne has been essentially changed since those early struggles of the Puritans; and the Government of England, as now uni-

versally conceded, is not a government of Will, but a government of Law — a government wherein the crown is strictly and sacredly bound by constitutional limits. The Tudors and the Stuarts are no more. New families have been brought to rule, and these have come as the representatives of new ideas of ruling. Never was a crown more firmly fixed than that which is worn by the present sovereign of the British realm, and this because it is rooted in the affections, not of any special class, ecclesiastical or otherwise, but in the hearts of the whole people. Though by law the head of the National Episcopal Church, Queen Victoria finds her way betimes to a rural Presbyterian Kirk, and has the good sense and Christian feeling to show to the world that she and her family can worship God without mitre or surplice near. By her royal command a sermon is published, not because it treats of the divine right of kings, or the divine order of bishops, but of the divine art of blending religion with common life.

Another consideration ought here to be noted. In the development of historical phenomena, there are elements which are transient and elements which are permanent. Forms change, but principles are eternal. The value of the changing governmental forms is to be judged by the respect and effect which they give to the principles which change not. My discourse has had reference to the primal rights of man as put in jeopardy by the encroachments of class usurpation. These natural rights of man to life, to liberty, and the control of himself, are fixed and inalienable, and if we find ourselves swayed by blind partialities for this or that form of administering a national government without reference

to the claims of these, we are false to the fundamental ideas of the Puritans. If your preferences cling to the form of republicanism, or to the form of monarchy, without full and just reference to the claims of these natural rights, then I make bold to say that you are not the proper children of the Pilgrims, though you should be sprung from their loins. The stranger, who, through faith in these ideas and rights, is loyal thereto, justly enters on the inheritance. The Gentile lawfully comes into the promise.

In view of the other arrangements which await your presence I feel that I am under bonds of honor not to prolong this discourse. Men of New England, you have come across the Canadian frontier to find a home under the sway of another government. In coming here you forfeit no natural right. Liberty of worship is secured to you. Liberty of person is secured. These are secured, not by mere parchment statutes, but by laws which I am well persuaded have their root fixed in an enlightened public opinion. Free speech and a free vote are secured to you, so that you can control your rulers here in the land of your adoption as effectually as in the land of your birth. No government unsustained by the popular will can exercise functions in Canada. Speaking through the polls we can at once command any administration to resign place and power. Continue to come, and help us by your characteristic enterprise and energy. Continue to come, and build your factories, and open your stores, and devise new channels of industrial activity. Let us have the best men of all lands here, to construct our social and civil fabric. The man of New England and the man of Old England, the native Canadian, French and British, the

Irishman with his warm heart and swarthy arm, the Scotchman with his cool sagacity and forethought, and the patient, thrifty German from old historic Deutschland. Let us have them all here ; and though differing in origin let us feel that we are one in purpose as regards Canada — brother men and fellow-citizens — striving to build up a fairer nationality than any which yet exists on the face of the earth. Is this too bold a thought ? Remember that “ never too high is the Kebla in the mosque of the true Moslem.” Remember that without an ideal bold and lofty, nothing grand in the sphere of the actual was ever accomplished. Remember the words of Robinson, just before the Pilgrims sailed, when he told them that even Luther and Calvin had not exhausted the fountains of religious truth, and in the same spirit may we say that even Great Britain and the United States have not exhausted the fountains of political wisdom. Continue to come, I say, and join with us in common work toward this common object. But, in coming, whatever you may bring besides, be sure to bring that fear of God which marked your Fathers, and that faith in God which was the brightest jewel in their lives. Two hundred years ago, it was said of the men of New England that they were “ often propounded for an example ” On which the Pilgrim Winslow writes : “ If any will take us for a precedent,.....I assure myself that none will ever be losers by following us so far as we follow Christ. [Which that we may do, and our posterities after us, the Father of our Lord Jesus Christ and our Father, accept in Christ what is according to him ; discover, pardon, and reform what is amiss amongst us ; and guide us and them by the assistance of the Holy Ghost, for time to come till time

shall be no more.”* So prayed Winslow on behalf of self and brethren. And so pray I on behalf of self and all.—

Amen.

*Young's Chronicles, page 408.

THE DINNER, &c.

(From Report of "The Montreal Gazette.")

IN the evening the Society dined together at the St. Lawrence Hall, Mr. Harrison Stephens, the President of the Society, filling the Chair, having near him Mr. Sanborn, M.P.P., Mr. DeWitt, M.P.P., Mr. Palmer, of Plattsburg, Member of Congress, U. S., Rev. Mr. Cordner, Mr. Whitney, M.P.P., President of the St. George's Society, Mr. Wm. Murray, President of the St. Andrew's Society, Dr. Howard, President of the St. Patrick's Society, Mr. W. Lyman, and Mr. I. Gould, — Mr. C. Dorwin and Mr. N. S. Whitney, Vice Presidents, acting as croupiers. A blessing was asked by the Rev. Mr. Cordner. The dinner was, like all banquets provided by mine hosts of the St. Lawrence, excellent; and in the exclusion of wines the teetotallers won a triumph. The dinner went off admirably, with great spirit and enthusiasm, though wines were tabooed. The roof was adorned with flags and banners; the columns being surmounted with wreaths and the names of "Franklin," "Adams," "Winthrop," "Bradford," "Webster," "Standish," and "Channing." At the upper end of the room, behind the President's chair, was a trophy consisting of a model of the monument now being erected on Plymouth Rock. On the pedestal is engraved "1620." The principal figure surmounting this is emblematic of Faith and Truth, being a female holding an open book in one hand, and pointing with the other to Heaven. At the base were other figures sitting, the whole trophy being draped with the British and American flags intertwined. At the other end was a monumental trophy, representing on the pedestal "The Landing," bearing the inscription "Plymouth Rock;" this being surmounted by the shield of the United States and draped as the other. On side of one of the compartments of the ceiling were emblazoned the lines — "Call it holy ground, the spot where first they trod." The *coup d'œil* was altogether very fine. Prince's Band was in attendance.

In the early part of the evening the President sent the following message to the New England Society, dining together at New York:—

"The New England Society of Montreal present their cordial and friendly regards to their brethren in the Empire City, and beg to offer as a sentiment— 'May we ever cherish and venerate the virtues and the memory of our Pilgrim Fathers, in common with our Sister Societies of New York.'"

After a due portion of the edibles had been disposed of, the President rose and said : —

I am highly gratified to observe so large and respectable an attendance of the members of the New England Society on this occasion to celebrate their annual festival. This being the third anniversary of our Society since its organization, I believe the benefits originally contemplated by its formation have been fully and fairly realized by promoting a kind and friendly feeling between its members, and, at the same time, extending the hand of benevolence to those entitled to receive its aid. We may, therefore, safely congratulate ourselves upon the successful condition and harmony that has thus far prevailed. As our Society is the first established beyond the limits of the United States, I most sincerely trust that its whole influence will be devoted, so far as its humble efforts may be permitted to extend, in promoting a cordial feeling between our native and adopted countries, and I venture to hope that every member of this Society will share those sentiments in common with me. I will not tax your patience with any further remarks, but will proceed with the regular toasts of the evening, which will, doubtless, meet with a cordial reception.

The first toast I have to propose is that of —

“The day we Celebrate—Ever dear to the hearts of all true Sons of New England.”

Air — “Pilgrim Fathers.”

MR. SANBORN responded as follows : —

MR. PRESIDENT, — The sentiment that has just been read finds a sincere response in my heart, however imperfectly I may succeed in expressing it. Canada, from its circumstances and colonial position, has no national events to commemorate, and being composed of men of various origins, they naturally seek to cherish the memory and traditions of their father lands. The conception that gave rise to the New England Society here was a noble one. While it is the first duty of descendants of the Pilgrims who, like myself, have made this their adopted home, to maintain fidelity to the laws by which they are protected, and to seek the advancement of our common country, it will never make us less ready or cheerful in the performance of this duty to cherish the memory and venerate the virtues of the Forefathers of New England. It is fitting that the New England Society should have an existence in Canada. The Englishman, the Scotchman, the Irishman, and the French Canadian, have each its associations — not, it is to be hoped, to perpetuate the pride and prejudice of race and clan, but to cherish in hallowed remembrance the noble achievements and higher principles that are identified with the name and glory of their

ancestral homes. With these motives they may fill the heart with high aims and noble aspirations. It is fitting then that the Sons of New England should not forget the examples of worth and patterns of character to be found in the history of their fathers. The Sister Societies ought to extend to them the friendly hand of recognition. The disciples of St. George should do it, for the New England forefathers had true English hearts. Those of St. Patrick will do it, for the hearts of Irishmen are large enough to embrace all origins. Those of St. Andrew should do it, for the grave and strict character of Scotchmen is not unlike our ideal of the Puritans; and surely those of St. Jean Baptiste should do it, for this day and its memories reminds us of "the voice of one crying in the wilderness, prepare ye the way of the Lord." Some writer has said "that an event of real magnitude in human history is never seen in all its importance and grandeur till some time after its occurrence. In proportion as the memory of small men and small things is lost, that of the truly great becomes more bright." Achievements of military prowess awaken enthusiasm because they evince courage, but deeds that require fortitude and heroic endurance command our admiration when seen in their just proportions. The day we celebrate, the 22nd December, 1620, becomes more memorable, as from generation to generation we recede from it. It was not merely an epoch in the history of New England, it was not merely an epoch in the history of America, but a marked epoch in the history of the world. From it dates a new and grand idea. It was the opening of new light and larger vision to the world. It marks with a monument a stage of the world's advancement. It was a day pregnant with momentous results to human progress and Christian civilization. It may almost be said that the *Mayflower* was freighted with the hopes and destinies of the new world. A handful of emigrants landing upon "the ice clad rock of Plymouth" in the dead of winter, surrounded by savages, provided with scanty provisions, menaced with every obstacle that could make the stoutest heart quail, were the germ of a great nation. To use the language of one of their most gifted sons, "Primeval forests, a winter's sea and a winter's sky circled them about and excluded them from every sympathizing human eye. To play the part of heroism in its high places, in its theatre, is not so very difficult; to do it alone, as seeing him that is invisible, was the stupendous trial of Pilgrim heroism." These men not only possessed courage to dare, but indomitable perseverance to achieve great things. They defied the very elements of nature, and enough of them outlived and overcame cold, famine, and pestilence, and the tortures of the tomahawk and scalping knife, to leave their mark indelibly impressed upon the American people, that will endure as long as their posterity shall last. They were then of no ordinary qualities. Whoever fails to sympathize with their rigid principles, their austerity of life, and their quaint and

forbidding manners, cannot but admire their singleness of purpose, their sterling honesty, and their unfaltering, unflinching energy of character. There are those who have delighted to defame the Puritan, but they are men subject to the infirmity of a weak mind's prejudice. Errors they committed, faults they had. It must be admitted that in an hour of darkness and bewilderment they were guilty of the sin that drove them from the land of their birth, and persecuted for conscience sake. Judge them by the age in which they lived, and let the mantle of charity cover their errors. Let no one be guilty of the meanness of looking down from the eminence to which the thoughts and deeds of these men have exalted them, to sully the character of men "whose shoe's latches they are unworthy to unloose." To me the faults of the New England Forefathers are like spots in the sun, invisible, by reason of the light that surrounds them. To the Sons of New England I would say, as they tell us, we have quaint, stiff manners, uncouthness of expression, nasal accent, and oddity of language, derived from our ancestry, we can bear this meekly, if with it we have the sound views, sterling honesty, and undying energy of our Pilgrim Fathers. Let us see to it that in commemorating the virtues of our fathers, we not only admire but imitate them. Let the sublimity of their lives not suggest a painful contrast with ours. While the Fathers were brave men and wise men, let their posterity be worthy of them. Let us not bear about us their blemishes, while we are destitute of their virtues. If our object in this association be not merely to applaud but imitate, the ends of our organization will be answered. We shall be urged onward and upward to a higher and holier life, and our hearts will be cheered and our hands nerved for our sterner duties, as men, as christians, and as citizens in this our adopted home. The Sons of New England may be proud, and justly proud, of their remote descent from Englishmen; but I never could bring myself to believe that English blood suffered any taint or dilution by having coursed through the veins of the Puritan Fathers of New England.

The second toast was —

"Her Majesty the Queen."

Air — "God Save the Queen." The words were afterwards sung by the company, Mr. Gould leading.

The PRESIDENT then proposed —

The President of the United States.

Air — "Hail Columbia."

Mr. C. DORWIN, U. S. Consul, replied :—Mr. PRESIDENT I rise with much pleasure to acknowledge the high mark of respect just paid to the President of the United States. In doing so I would crave the indulgence of this large and brilliant assemblage, composed chiefly of na-

tives of the United States and their descendants, including our distinguished guests, while I refer briefly to the subject of your toast, the present chief magistrate of the land of our birth. It is too much the habit in the present day — nay, doubtless it has been in all days — for men to turn from the setting sun in the political firmament to worship the advent of the rising sun — so men to-day, when President Pierce has sent down his last annual message, when the patronage incidental to his position is about to pass away from him, turn their smiles rather upon the President elect than upon the President in possession. We see this witnessed in the daily affairs of our lives, in our own country, and in our own city. A Mayor serves our city faithfully and well — perchance exposes his body to hardships, and his life to peril in warding off the dread effects of pestilence — yet, when his term is up, we forget all this in our restless love of change, and choose another man — I will not say a worse one — but I must esteem him very good, indeed, ere I can call him better. We celebrate the completion of a gigantic work, conferring widespread blessing on the country, and in toasting the men of to-day we forget the benefactors of yesterday — those who first planned and projected the vast scheme. When we must confess ourselves, therefore, thus forgetful and changeable, we need not be surprised that our neighbors change their rulers as often as the Constitution gives them powers. Nor should it be argued as a reproach, or be referred to the demerits of the outgoing President, that the people put another man in his place. It is the popular whim and caprice and desire of novelty with them as with us that makes them thus greedy of new things. It is not fitting that I should choose this time or place to pronounce a studied eulogium on President Pierce, but this much I may be permitted to say, that I do sincerely believe that when the heats of party conflict shall have passed away, and men can judge his course dispassionately, much of the obloquy which some have seen fit to heap upon him will be forgotten — much now said in his praise will be remembered, and the page of the history of his country, on which his name is written, will not seem the least fair or bright. For ourselves in Canada we should remember that it has been by his administration that filibustering expeditions against Cuba were checked, and so peace preserved; by his administration, that the Central American difficulty has been brought to a happy termination, and so peace again preserved; and by his administration, that the Reciprocity Treaty has been consummated, and so peace and unity between our native and adopted lands cemented, and new and increased prosperity made to dawn upon Canada. And so, Sir, I cannot but think that we, in Canada, have more cause to let President Pierce retire with our blessings, than to heap on him our maledictions; that we have, after all, good reason to be grateful to him. With respect to the president elect, I know some distrust

is felt with respect to his foreign policy, but I believe without reason. I have faith to believe him a wise and just man, too Conservative in his opinions, too sincerely desirous to promote his country's prosperity to involve her unnecessarily in war, more especially with a people of kindred race. If, indeed, circumstances which he cannot control, a destiny he cannot stay, makes it necessary that he should extend the free but abiding institutions of the Great Republic to neighboring lands, now crushed by despotism, or cursed by anarchy, why should we sigh that the earth is so much improved, and the power of our race so much further extended. Does not Britain thus save Indian nations from endless wrongs and unheard of cruelties from being perpetrated by native rulers! And are we not longing to-day to annex the Hudson's Bay Territory to our own. For ourselves, in Canada, we have nothing to apprehend, but everything to gain, from the development of the resources with which Providence has blessed the American people. As their brethren, knit to them by all social ties, and by the more endearing and sacred ties of kindred, and ties of blood, we should rejoice in all that adds to their greatness, and so increase the influence of our own race upon the destinies of mankind. The policy of President Pierce, with which, as I have shown, we have good reason to be content, will, I doubt not, be carried out by his successor. It is the policy of the party to which they both belong, a party with the career of which, since its foundation by Jefferson, pardon me for saying, (I say it because I believe it and it is an historical and uncontroverted fact) not the least of the glories of the Great Union have been linked. But I will dwell no longer on matters of a personal or party nature, lest you deem that I make too large a demand upon your kind forbearance. I know it was not personal considerations which dictated the enthusiasm with which the toast was received. It was a tribute to the office as much as the man, to the sovereignty of the nation rather than to either, and it marked the kind feelings with which we turn our regards to the land which gave us birth, and the people among whom many of us once dwelt, and we know that what we feel, others in Canada feel too. That, notwithstanding passing jars and fierce diatribes by vapid journalists on both sides of the lines, there is a hearty good feeling prevailing between the people of the United States and of Canada, and it is a fact at which we have most reason of any to rejoice. It is upon us that the sundering of amicable relations between the two countries would fall, as the heaviest and direst calamity. It is our part therefore to pray for and promote peace and good will. And when it is considered that Great Britain and the United States are of one origin and religion; speaks the same language and governed by similar laws and interests, acknowledged to be the two most intelligent nations on the face of the globe, should it surprise us that an ardent

hope is cherished in the heart of every lover of civilization that the flags of England and the United States shall wave harmoniously together till time shall be no more. I have said that Great Britain and the United States were acknowledged to be the two most intelligent and enlightened nations in the world, but strictly speaking they are one nation, for at this moment they are about being joined together, by the submarine cable, the gordian knot which nought but the warrior's sword can sever, being tied by Professor Morse. Long may they remain so united, and long may New Englanders, living in peace, plenty and prosperity here on Canadian soil, toast with loyal hearts the good Queen of the land in which they dwell, and the chief Magistrate of that people whence they are sprung.

THE PRESIDENT gave "His Excellency the Governor General, the representative of her Majesty," for whom he asked an enthusiastic response.

Song — "The fine old English Gentleman."

THE PRESIDENT then again rose, and said that the next toast brought them nearer home, and one in which a deep interest must be taken by all who had made Canada their home. It was, —

"Prosperity to Canada, their adopted Home."

Air — "Vive La Canadienne."

MR. DEWITT, M. P. P., responded. He said :

In speaking to this sentiment — Prosperity to Canada, our adopted Home — you will permit me to call to mind the former state of our country, with some of its past events, and contrast some of the past with the present, saying also something of the prospects of the future. It is now more than fifty years since I came to this country. At that time we had no landroads between this Lower Canada and the United States, on either side of Lake Champlain. I have worked very hard, with risk of life, to go from this city to Swanton, in two days. The same can now be performed in two hours, without fatigue. Then, we had no wharfs at our Harbour, nothing but a mud-bank, to land our goods on or ship our produce from, into the very few vessels which visited our shores. Then a month was not considered an extraordinary long passage for a vessel, from Quebec to this port ; now we think 24 hours a long time to be on the same voyage ; from our city westward, a journey which then required months to perform, can now be performed in a few days, so that we can now do in a day, what formerly required a month or 30 times as long ; formerly we had no steamers on our waters, now nearly all our trade is moved by steam. The late Hon. John Molson built the first steamer, and was building a second which did not come above his Brewery, because the received opinion was, that we could not build a steamer that could overcome the current St. Mary below the city, much less one which could navigate the

St. Lawrence to LaPrairie. The price of freight from Quebec to Montreal in the first steamer, was charged at one penny per lb., or £9 6 8 per ton, the passage \$12 down and \$14 up; the first steamer was a great improvement, but she required two days to go down and three days to come up. In the month of June, 1814, I went to my neighbors and we subscribed to build the third boat, which was the first that plied regularly between our harbour and Quebec; the price of freight in our Steamer the "Car of Commerce" was reduced to 30s up — some thought that nothing — now we have our freight from Quebec for shillings instead of dollars — is not this prosperity. Then, we had no railways. I remember when the bill was before the House of Assembly, authorizing a company to build the first railway in Canada, between LaPrairie and St. Johns, of sending messengers through Quebec, to call members from their beds on a cold stormy night, to come and support the Bill, I was very desirous that the Road should be made as an example to the people of Canada. That Road of $14\frac{1}{2}$ miles, was the first that we had in Canada — now we have 1400 miles, or more than one hundred times as much Railroad as we had 20 years ago, is not that prosperity?

The people of New England are somewhat celebrated for enterprize. Shall we be less so here in this our adopted country? They have their Common Schools and their higher Seminaries of learning up to their renowned Harvard and Yale. Forty years ago, we hardly had a school or seminary of learning; now from one to two millions of dollars are annually paid for instruction; does not that declare that we are progressing? Our whole country is dotted with the school houses. I regret that circumstances have kept back our McGill College; but I trust that Institution will soon be able to take its proper stand among the Institutions on this Continent; and, in due time, vie with Harvard and Yale. The resources of this country are scarcely known. We must have the power that knowledge gives. We must have intellect enlightened and expanded. Sir, the other day we saw a very little of our mighty St. Lawrence taken from the proud stream, and a part of it forcing another portion of it up to the Reservoir, overlooking our city; and from that position, we saw it forcing a stream over the tops of our highest houses. All this was done without any artificial power, beyond what the water afforded, being applied by the science of a Keefer, a native Canadian, assisted by an Englishman, a Republican from the States, and supported by the indomitable energy and perseverance of our citizen E. Atwater, Esquire. I consider great praise is due to the Contractors, for the very able manner in which they completed their work under the great difficulties, with which they had to contend, by the rise of Provisions, Wages, &c., after they entered into their contract, which could not have been foreseen. It is impossible to calculate the benefits which these Water Works will

confer on our citizens, when all the pipes, &c., are completed. Shall we stop here? And as you, Sir, have kindly permitted me to say something of our future, prospects, I will here remark that I think that our country is about to take a longer stride onward than she has ever done. Shall our educational establishments not go on faster? I feel confident they will. If two water wheels can do so much as we have seen they have done in our water works, why shall we not take more of that power, that has hitherto run idly over the rocks, even a thousand fold more, and use it for all the purposes for which power is required. I think we should no longer sleep but catch that power, and make it work. If we do, it will afford us untold wealth. Sir, let us catch some of that gold. Why what advantage is it to us, to have a mine of gold, if we will not work it? What was the value of California and Australia before their mines were worked? Useful only for a habitation for those who leave their country for their country's good. A few months since, I saw machinery moved by one water wheel, the nett profit of which I estimated to be equal to the interest on half a million of dollars, or equal to the nett profit on fifty good cultivated farms. There is a vast grain growing country on our west. Europe is the greatest market for this grain, especially Great Britain. We know the climate of Britain is very wet and damp, consequently, much of their grain is not sufficiently hard or dry to be ground alone; so that they require some hard grain to mix with theirs to grind well. Now, our grain, if sent there in its best estate, is just what they want. Now, to accomplish this we must take the best means. The same craft is not well adapted to our navigation from the west, and at the same time the most advantageous from this port across the ocean to a British port. To use the vessels most suitable for the inland and ocean navigation involves a transshipment here or at Quebec, also, that this transshipment should be done with the least expense of time and money, and in the best manner. It is difficult to deliver grain in good dry condition after a long voyage, therefore, let us employ vessels well adapted to the navigation from the west. Let them drop down here and be immediately discharged at the rate, say of two thousand bushels per hour, by elevators, when the vessel will be able at once to take in a return cargo for the west. The grain being in store is prepared for shipping by extracting from it the dust, smut, bad seeds, and being put in a dry state. Then by a spout from the mills, the grain is put on board a good ship, being loaded at once, may expect to reach her destined port, and be able to deliver her cargo of grain in the highest and most perfect condition; the pure hard grain commanding the most ready sale at the highest top of the market. It is best to employ large vessels on the ocean, which cannot navigate all our waters of the West; it would require three or four vessels which are adapted for our Western trade, to bring a cargo to one of our sea-going

ships; transshipment here would obviate the objection of a long voyage. Another matter is of the highest importance to Canada, especially the eastern portion of it, and the Ottawa. It is a CONTINUOUS NAVIGATION from Georgian Bay, on Lake Huron, to the Ottawa River and the St. Lawrence. I think every friend to Canada should use all their efforts to accomplish that grand object; it will shorten the route from Lake Michigan 500 or 600 miles, and by continuing the route through the Straits of Belleisle, will be about 1000 miles less than the present route from the far West, where the grain is grown to the place where it is consumed, passing by our own doors. Let these things be done. Let us have the right men in the right places, and so use the best means to improve our GREAT SUPERIOR, NATURAL ADVANTAGES, AND NONE CAN DEPRIVE US OF A LARGE SHARE OF THIS MOST MAGNIFICENT TRADE. It will reclaim another colony from the wilderness. None need be jealous of us, for it will injure no one, but will benefit all; for before it can be accomplished, another colony will be wanted for the increased population of this country. And now, one more subject presses on my mind, it is this: as the telegraph lines are about to be laid in the ocean, from the Irish Coast to Newfoundland, by which news must pass through British possessions in North America, and probably by our door, who can say that the American Government will not receive intelligence through our grand distributing station at Montreal;—so that we receive the news from London three hours in advance of the Earth's motion, say that we get the London news of noon, at nine o'clock, preceding morning. With these views who can set bounds to our progress. I hope all will unite with me in these momentous anticipations, and let no one retard our destiny for they cannot prevent it.

The PRESIDENT then proposed,—

“The Mayor and Corporation of Montreal,”

Air:—Jolly Old Alderman.

Mr. J. J. DAY returned thanks. He spoke of the importance of well-regulated municipal Institutions—he said that the well-being and prosperity of a Community depended on them. That he need not, however, point out their advantages to the sons of New England, who knew so well how to appreciate them. That to be convinced of them we need only go to that model city of the New England States—Boston, and to that Beautiful little City of Elms, Newhaven, where both the intellectual and material interests of the citizens were so well cared for in their educational Institutes, as well as in the management of their civic, charitable, and reformatory Institutions, and which might, with much benefit to ourselves, be copied in many respects. That he did not, in thus favorably noticing the Institutions of

New England, intended to disregard Old England. On the contrary, he was free to admit that such institutions had, to a large extent, their origin there, and spoke enthusiastically of them—but said, that from the proximity of those in the New England States we had better opportunities of judging of their fitness for the purpose they were intended for, and we should not only admire but imitate them if we desired the welfare of the Community. On behalf of the Civic Body, he expressed thanks for the honor done them in proposing their healths. That it implied, at least, that they were not altogether undeserving of notice. That although much more might perhaps be expected from the Corporation as a Body, he thought most, if not all of the members had been faithful to their trust, although perhaps not all possessed the amount of talent and ability required for the proper discharge of the important duties confided to them. But he would appeal to the sturdy sons of the Pilgrim Fathers there present whether they might not, as citizens, take to themselves some share of the censure and blame, if any attached, for the want of such fit and able men at the Council Board as he would take the liberty to say he knew they could readily find in this community willing to fill a seat there, if their fellow citizens took a proper interest in Civic affairs. That such men would then, if called upon, feel it their duty to sacrifice a portion of their time to the advancement of our Civic interests. He made a passing reference to what had been done by the City Council, alluding, amongst other things, to the new Water Works, eulogizing Alderman Atwater as the City Member to whom he said we were principally indebted for that great boon, remarking, that as Alderman Atwater was a son of New England, and a descendant of the Pilgrim Fathers, whose ancestral name could be found inscribed so frequently on the tomb-stones of many a Cemetery in New England, we need not be surprised that the untiring energy and perseverance of his ancestors should shew itself in him, thereby securing for us that supply and force of water of which our *jet d'eau*, by a singular coincidence, in front of the Church of the Pilgrim Fathers in the Hay Market, was the best evidence he could point out. Alderman Day then spoke of the want of improvements in the City of a sanitary nature, such as Drainage, &c., and dwelt with much force on the crying necessity for the immediate establishing of Houses of Industry and Reformation in Montreal, recommending the Institutions existing on Deer Island, near Boston, under the City management there as models, and pointing out that it was unreasonable to expect the Citizens of Montreal should bear all the burden and expense of instituting them, having foisted upon them, as they have annually, so large a number of vagrant youths and paupers from the other side of the Atlantic and elsewhere, giving us a legitimate claim on the general government for aid in establishing them. He added that he could not permit that opportunity to pass without offering to his worthy friend

Dr. Nelson, the Ex-Mayor, that tribute of respect due to him for the exertions he had made with his (Mr. Day's) humble assistance, whilst the worthy Doctor filled the Civic Chair, to obtain a transfer to the City by act of the Legislature of the munificent bequest of the late Mr. Marsteller made for the purpose of a House of Industry. That in thus noticing the Ex-Mayor, he had no intention to overlook his Worship the present Mayor, whom he would do the justice to say had thus far discharged his onerous duties fearlessly, faithfully and well, and was richly entitled to the thanks of this community therefor. But from the deep interest he (Dr. N.) has ever evinced in such institutions, and the acknowledged fitness of the Doctor—as witness his good management of the Kingston Penitentiary—not only to superintend the establishing of such institutions, but to supervise them when so established, he thought, that had Dr. Nelson remained in the Civic Chair he might have been instrumental ere this in inducing the government to assist us in their establishment. In conclusion, he made a very happy reference to what had fallen from Mr. Sanborn, the member for Sherbrooke, respecting the several national societies which had set the example so fitly followed by the formation of that of New England's Sons, and said that whilst it was commendable in itself that each nationality should, for its works of benevolence, have separate existence, that the culminating point with us now should be to endeavour to form those societies, or at least such of their leading and influential men as are disposed to encourage its formation, into a glorious Canadian Nationality, having for its object the uniting of all the different nationalities for the advancement of our common interests, and taking for its motto, “*E pluribus unum.*” That by so doing, we would materially and intellectually strengthen the ties that now bind us together as a people, destined to become a great nation.

The PRESIDENT then read the Message sent by the New England Society, of New York, by telegraph, to the following effect:—

“The New England Society of New York cordially greet the New England Society of Montreal, and returns the following sentiment in answer to its generous and friendly message:—

“The Birthday of New England, honored always and everywhere by her not degenerate offspring.”

The President said the next toast was complimentary to the gentleman who had given the Oration that day. He (the President) wished he could convey to that gentleman the sentiments of gratitude which he and the Society felt towards him. We could do no more than return our heart-felt thanks, for the generous aid given by the delivery of the address to which they had that day listened.

He proposed:—

“The Orator of the Day.”

Rev. Mr. CORDNER said, that once when he attended a festival at Faneuil Hall, a friend of his sitting near him was called upon to speak. Having finished his speech he sat down and exclaimed, "Now I've got it over, this speech has weighed upon me like a nightmare for hours : now I am delivered of it, I can rest in peace." When he (Mr. C.) came across the threshold that evening he felt that the lot which his friend had rejoiced in should be his lot also. He had delivered himself of his speech before he came into that room, and should be permitted to rest in peace. He had hoped to enjoy that, which, in his less mature and more ambitious days, he should have called *otium cum dignitate*, but which, in his more mature and less ambitious days, being content with the vernacular, he should call sitting at ease with the goodly viands before him provided by their hosts of the St. Lawrence Hall, and in dignity, being placed so near to the Chairman. But when the toast list was presented to him on taking his seat, and he saw there "The Orator of the day," he did not know any one to whom it more directly applied, or who had a better right to respond, than himself. So he found himself standing before them once more. He was standing before them, but not for any set form of speech. He felt bound to acknowledge, with great gratitude, the manner in which his name had been proposed and received. It had been his object in addressing them that day to bring out in the space of an hour or so, the salient points of that period of English history — he might say of human history — with which the remembrances of the event which they were then celebrating were connected, and to exhibit the ideas at the bottom of this Pilgrim movement, to show the value of ideas, in order that what are styled practical men might duly note that the whole progress of the universe did not rest with them — that the pale men of thought in the cloister, or perchance in the garret, by their patient thinking, or some "pinched fanatics" of Leyden or elsewhere, exiling themselves for abstractions, brought ideas into birth and being, which entered into the corrupt and confused mass of society, and worked there with volcanic force, disturbing the principalities and powers of the earth, and up-heaving the super-incumbent masses of passion and prejudice, and vulgar conventionalism, and projecting first principles clear into the light for the help and guidance of men. Such had been his simple aim, and he was glad to think it had been appreciated, for surely it was but an empty show to return after dinner thanks to an orator, if his purpose was not intelligently apprehended. He was glad to think that it was, and in that thought the orator had, verily, his reward. The Society had walked through the streets with their banner, on which was inscribed, "We defend sanctity of conscience." It was adherence to that principle that had made New England what she is. Any principle that was worth anything was worth carrying out. It was a fine characteristic of the Puritans that they had principles, and

did not shrink from carrying them out. If the principle of "sanctity of conscience" was good for them it was good for us. This principle should be sacred, not to the sons of the Pilgrim Fathers alone, but to all men. He saw there the representatives of the national societies of the old world. Did not the men of Old England suffer and endure in defence of the sanctity of conscience? Was it not on account of the voluntary exile of Englishmen, in this cause, that they were met there that evening? And the Scotchmen, should not they prize it, when they remembered that their forefathers had seen the Covenanters hunted about among their hills and heather by Claverhouse's dragoons. And the Irishmen, too, should think of the Irish Roman Catholics in the days of their sore persecution, meeting in lonely spots where, as the priest raised the sacred vessel in his ministrations, he knew not but it might be struck from his hand by a bullet from some soldier's musket. Whether in respect to Covenanter or Catholic, they should regard the sanctity of the conscience as a sacred thing. (Applause.) All, whether Episcopalian, Presbyterian, Puritan, or Catholic, should carefully maintain this great principle. What was all this after dinner applause but mockery, if they were afraid to carry out the principles which they applauded in their daily acts? Why should they not carry it out in their political and social life and conduct! If any of them would do another man a social disfavor, or manifest towards another any ill-will in social life because of a conscientious difference of opinion, they were thereby as truly invading the sacred principle of sanctity of conscience which they professed to admire, as if they used political influence or open violence for the same end, though perhaps their act might not have the historic prominence which was given to the persecutions of a James or an Elizabeth. They should remember that he who breaketh the law in one point is guilty of the whole. If in raising that banner, they thereby pledged themselves to fidelity to its inscription—if they could thoroughly infuse the principle thereof into the people of this broad and promising land, they would render it a high service, for whatever promotes a perfect freedom of conscience, tends to the proper advancement of a nation. He knew no better standard whereby to test the character and quality of any national civilization. As he had told them in his discourse, they should aim here at building up a fairer nationality than was to be found anywhere else. True they were behind other lands in many kinds of progress. He knew that when they went to England and saw her great and ancient seats of learning, they could not but look upon them with admiration, and they gazed on the palaces and mansions and parks everywhere around them,—all marking a cultivation which we had not. And in the neighbouring States they saw a manufacturing Lowell, and a new Manchester, springing up there and marking a development of ingenuity and industry of which we Canadians could not boast. Again,

they looked on the commercial enterprise of a Liverpool on one side of the Atlantic, and of a New York on the other, which we find it impossible to match; and we felt compelled to acknowledge ourselves behind the two great nations of our race in these regards. That was one side of the account. He was addressing commercial men, and would employ a fashionable and favorite formula of theirs, and one which he believed was considered quite conclusive — he meant the debit and credit account. They had on one side of the account these marks of high culture, of material development and commercial enterprise; but going behind material development, and glancing back to first principles, he found two items on the credit side of the account which he would mention. And first, here in Canada, enjoying the full measure of *religious* liberty, no man was called upon by the state to contribute a farthing towards the maintenance of a form of religion in which he did not believe. And next, enjoying the full measure of *civil* liberty, he would note this item, that in Canada no man could be held in bondage by statute. He should say no more, but let any of his commercial hearers, complete the account, and strike the balance, and he would abide by the result. Yet another word and he should sit down. It was a law, he believed, in the working of the precious metals, that none of them was fitted for circulation or common use unless mixed with some portion of metal of a baser sort. Now when people were met together on such an occasion as this, to celebrate the glories of the race from which they sprung, it was quite pardonable that they should regard their own race as the pure gold. So for to-night they might regard the Puritan Pilgrim stock as the pure gold, and when the sons of St. George met together they too should indulge in the pleasant belief that their stock was the pure gold; when the St. Andrew's Society met they might indulge in the same flattering notion respecting the race of Scotchmen, and on St. Patrick's Day the Irishmen might regard the children of their own country — his own fellow countrymen — as the only pure and unadulterated gold, and so each would be pleased, as they had a right to be pleased, when met for such rejoicings. But they should all remember that the pure gold of each race must be mixed with alloy before it was fit for common circulation. If any one of these races were planted here in its purity, it might prove too perfect a race to live, and thus pass away without leaving any adequate mark. But here, in this Canada, they would put all together in one national crucible, and produce a national metal, more useful, more beautiful, and more durable than any other. Again returning them thanks for their kind reception of his name, he should sit down by wishing them all "Happy homes and altars free."

The Chairman next proposed the eighth toast. He was sure it would appeal sufficiently to their feelings from whatever side of the line they came, to secure for it a cordial reception.

He gave them, therefore, without any speech :—

“ The Meteor Flag of England, the Guardian of Freedom in Europe and the Star Spangled Banner of the Republic, the Symbol of Liberty in America. May they ever float in harmony.”

Music.—“ Jeannette and Jeannot.”

Dr. NELSON said :—

Mr. President,—I certainly had no idea of being called upon to respond to a toast this evening, but, nevertheless, in obedience to your summons I shall strive to make a few remarks that may not be totally unworthy of the toast I am called upon to reply to. Let us hope, gentlemen, for the love of order, for the good of all mankind, and the perpetuation and extension of civil and religious liberty, that Old England and New England, together with all the descendants of Englishmen, in the United States, may ever be united in the indissoluble bonds of one common interest, one common family of feeling, and this common interest be concentrated in the holy and immutable laws of right and justice. Let this harmony be consolidated, and then the lovers of human liberty, the world over, need have no fears of the intrigues of the of the gigantic powers of Russia and other despotic nations, which faithful to their old habits and traditions, would aim at suppressing the very instincts of freedom wherever manifested, as if their own existence depended thereon. If newspaper gossip was to be relied upon, we might have some reason to apprehend that England's late, and it is to be hoped, permanent and warm ally, the present Emperor of the French, evinced a tendency to lend rather a willing ear to the wily and treacherous insinuations of Russian craft, to curb whose unhallowed attempt to invade and crush a neighbouring power, but a few months since, Louis Napoleon himself so nobly co-operated with our own gracious Sovereign. The patriot's heart repels with horror the idea of so unnatural and so suicidal a league, and we cannot but pray that a beneficent and watchful Providence will continue to shield the civilized world from such a dire calamity as the consummation of this wicked plot must prove to be. But still, should the fates decree it otherwise, what would remain for England to do but to buckle on her armour and call upon her legions to enter into the arena and combat with their wonted and invincible ardour the unholy attempt to crush freedom to the earth? And would its offspring on this side of the sea stand indifferent and passive spectators of the scene? No, from one extremity of the United States and Canada to the other, a cry would arise and thousands upon thousands of freemen would throng around the standard of human rights, and their hearts would warm towards the only upholder of them in the European contest. The struggle would be a fearful one, should it ever arise, but from the antecedents of both parent and children we have the intuitive knowledge of their ultimate glorious vindication.

eration of the outraged rights of civilization. It would be a noble and most cheering spectacle to see the only two nations which enjoy untrammelled constitutional freedom battling against tyranny and despotism with all their prodigious means of aggression and self-defence. But "God would defend the right," and the inalienable claims of enlightened men, to the enjoyment of rational, civil, religious, and political liberty, would be maintained, and tyrants forced to lick the dust. Knowing as I do the spirit of British subjects in Canada, I believe I can safely predict that they would most joyfully contribute their fair quota of defenders in the strife, and would not hesitate to hazard life and comfort in support of a cause so congenial with those principles of honor and patriotism which they cherish so ardently. I beg to return my most sincere thanks to my worthy friend, Mr. Dorwin, the American Consul, for inviting me to be present on this most agreeable reunion; but pleasant as it is to be seated at this sumptuous board, and much as I prize the honor of participating in the commemoration of so distinguished an event, yet I must be permitted to say that it was not less gratifying to me to enjoy the opportunity of listening to the eloquent, polished and most truthful discourse delivered this afternoon by our talented and reverend friend, Mr. Corder, who was not less forcible and convincing on this occasion than on the many others where he has had the opportunity of expressing his sentiments—sentiments which do honor to human nature, because based upon the broad, everlasting principles of Christianity. Our much valued friend points out the way which would lead to benevolence and love of each other, and that cherished opinions and exalted views founded upon the sacred record of Christianity must have a direct tendency to make us all better men and better able to appreciate and enjoy the gifts of a bountiful Providence.—Gentlemen of New England, you have good reason to be proud of your ancestry, and you of Old England, you have equally good cause to be proud of your descendants. May the parent and child forget their former differences and difficulties, and ever recollect the solemn ties by which both should be united, for their own welfare and self-preservation, and for the common good and advancement of all mankind.

Mr. S. H. PHILLIPS, of Salem, Massachusetts, in responding to the American part of the toast, said he felt honored by the being selected, but, at the same time, chagrined that so humble a person as himself had been chosen. He was always ready, however, to stand by the colors of his nation when called upon. The American flag could speak for itself. Something must be pardoned to the enthusiasm of an enthusiastic representative of Young America; and he asked indulgence for saying that that flag, whether planted by the adventurer Fremont—the enthusiastic reception of whose name he appreciated—upon the loftiest pinnacle of the rocky mountains, or guided by another daring explorer

beyond the northern limits of polar ice, whether floating over the commerce of two great oceans, north or south, east or west, he was sure that that flag could speak for itself. But the grandest reflection was that the flag of England and America could float together in harmony. Let by-gones be by-gones. Two great nations, with common interests, a common language, and first in war and first in peace, would forever disgrace themselves if they permitted any temporary excitement, or petty incitation, to disturb the harmonious relations which now exist. He alluded to the answer of a distinguished officer in the American army to a brother officer who challenged him to mortal combat, that he remembered some battle fields in which both had been engaged, and he knew that another exchange of shots would not add to the reputation of either. England and America might make similar answers to each other, should either provoke the other. Now that the two nations had grown so nearly equal — now more than ever there should be harmony between them. When the Plymouth Colony was weak the Colonial seal bore the humble motto "Come over and help us." Now the sons of the Pilgrims are strong and need pray for help no longer. They celebrate this day in distant States and foreign lands. Opulent merchants and distinguished citizens in all places reflect honor on the land of their extraction. Let peace and moderation mark their course. In conclusion, Mr. P. said he would propose a sentiment—not his own; but one which was offered by a distinguished scholar of Massachusetts on a festive occasion in the University in which he was educated, which was honored by the presence of Lord Ashburton, immediately after the ratification of that treaty which has tended more than anything else to confirm the good feeling between the two countries:—"The relations between the United States and England. May their friendships be as enduring as the rocks which bind their coasts, and their differences as evanescent as the bubbles which break along their beaches."

The President next proposed :—

"The Press"—

Preferring the toast with a few appropriate remarks.

Received with all honors.

Band "Cheer boys, Cheer."

Mr. PENNY said he was in a position, which he found to be invariably that of gentlemen called on to make speeches. He had not had the slightest expectation of being called on to do any such duty; but having been told that it had been arranged between some of the managers of the ceremonies, and some of his professional brethren, that he was to respond to the toast, and being, though not quite the oldest in years, the oldest member of the profession, he felt that he must comply. But in truth, there was no occasion when any man connected with

the Press had more reason to respond cheerfully and warmly, than when the Press was proposed at a New England celebration ; for in no country had the Press been more honoured. One of the earliest of the New England institutions was the printing Press. So soon as men began to live there they wanted to read and to teach, and hence they early set up that machine which was necessary for both reading and teaching. The Press had sometimes been used for different objects. He had heard of military commanders setting out on expeditions of conquest and spoliation, and conveying a printing press in their train that their ruthless orders might be given with more speed and precision, and the mischief they could do might thus be rendered more complete. It was not so in New England. There the press was no engine of cruelty or despotism, but one calculated to diffuse throughout society enlightenment, refinement and civilization. It was one of the parts of that system for which New England had to thank her clergy — one of the means by which they had sought to combine intellectual enlargement with Christian fervour, and to raise the people at once to their own standard of intelligence as well as devotion. The church and the printing press there went together ; but in order that the printing press should be useful, men must read and think, and hence schools and colleges rose on every side. Nothing was more remarkable in the history of those colonies than to see how early institutions of that kind began to be established — how intellectual cultivation was at once marked out as the concomitant, not the mere successor of material improvement. And what had been the result ? He was about to repeat a verse of one of their New England poets that expressed in beautiful language the effect which the system had had on society. But at the moment the precise words escaped his memory. The sentiment remained, however, and was very good in prose. It was to the effect that New England need fear no mental despotism, because the school stood by the church ; nor any vain philosophy, because a church spire rose beside every school. And what was true of New England, had by New England's influence been, to a great extent, made true throughout the vast territories of the United States. Everywhere the leaders of intellectual movements were natives of New England. It was of course out of place there to say a word of any kind of politics, and there might be present men who held very different views upon questions which had lately much agitated the public mind of the United States. But he might be allowed to make a non-political observation, even upon Nebraska and Kansas. It was that whatever other differences of opinion might exist, every one acknowledged that New England was providing all the intellect and science for that country. In reading the books of current literature upon the territories, it was very remarkable how many men of high education were to be found among the very pioneers of settlement. On all hands you

found College bred men, and men thoroughly imbued with scientific knowledge. In taking the spade and the axe they had not forgotten either the refinement or the knowledge they had acquired, and hence elegance was combined even with the roughness of a backwoods' life, while every natural resource of the country was immediately discovered and made available. On behalf of his professional brethren he returned thanks for the toast.

MR. BRISTOW also responded at some length. After the just and eloquent remarks of the gentleman who preceded him, there was little left for him to say. They felt gratitude for the manner, in which on this and other such occasions the press was complimented. They regarded it as a high honor, not paid the conductors of the press individually, but to that enlightening spirit of the age which found expression through the press. And from no people could a compliment to the press, the guardian of cosmopolitan principles, come with better grace than from the people of New England, when they remembered the circumstances under which that country was founded. There was much worthy of consideration in the assemblage there. What would the Pilgrim Fathers have thought, could they have foreseen that after fleeing from Britain to avoid persecution, their descendants should come here again to take up their abode on British soil, enjoying here the fullest measure of civil and religious liberty, and gathering round the festive board here to celebrate their Forefathers' virtues. Both the Pilgrim Fathers and those they left behind them in England — both Britain and the United States — had committed faults; there were blots on the escutcheons of both, which both would desire to see obliterated. Yet amidst all they had progressed together, and grown great together. It was despotism kept them apart; liberty brings them together again. Their only strife should hereafter be, who should propagate the principles of liberty with greater fervor. He believed the press of Canada, was generally true to the principles of civil and religious liberty, and desired to promote harmony among men of all races and creeds. The public should spurn those papers from their midst, which attempted to overturn such feelings, or to awaken jealousies or persecutions.

The President next gave :—

“Our Sister Societies.”

Band — “We've lived and loved together.”

MR. WHITNEY, M.P.P., returned thanks for the St. George's Society. His hon. friend the member for Compton, whom he had occasion to meet elsewhere, and was glad to meet here, had said he hoped to see the St. George's and other national societies lend a helping hand to their younger sister the New England. His presence there on behalf of St. George's Society was an evidence of the interest felt by himself

and the St. George's Society in that of New England. It had been remarked to him that night that it was somewhat strange that one of the Vice Presidents of the New England Society should be the brother of the President of the St. George's Society. That was true. For himself his prejudices were perhaps stronger than his brother's; he embraced any cause in politics or otherwise more forwardly. He had always admired everything English, had joined the St. George's Society long ere the New England Society was thought of, as being a descendant of Englishmen, and after filling the various offices of the Society, had at length come to fill, however unworthily, the position of its President. It gave him great pleasure to be there in behalf of the St. George's Society, as the guest of the New England Society, of which his brother was an office bearer, as it seemed to show him very closely the two were linked together. He thanked them for the honor done the Society which he represented, and should not fail to convey to the St. George's Society, the very flattering manner in which they had been remembered by the New England Society.

MR. W. MURRAY returned his heartfelt thanks for the honor and pleasure conferred upon him as President of the St. Andrew's Society in participating in that banquet. He congratulated the New England Society upon the success which had attended their organization, and he had also to congratulate them upon the success which had attended the banquet got up upon teetotal principles. He could not have believed so much real conviviality — so much real jollity and good feeling could have been got up over cold water. He could compare it to nothing but those jolly meetings in their own old country, where no liquid was to be obtained — not even water — except "mountain dew." It was fortunate that this toast was put so low down on the list, as it saved a speech. The wind had been fairly taken out of his sails, and many things which he had desired to say had already been better said than he could say it. He would conclude by wishing the New England Society all prosperity. That assembly was a proof that it represented not only great wealth, but also a large share of the respectability and intelligence of the city.

DR. HOWARD responded on behalf of the St. Patrick's Society. He felt highly honored in being called on to return thanks for the St. Patrick's Society there. One of the speakers had said that Irishmen had hearts large enough to take in all other nationalities. If any men had good reason to say this they were the Americans. He was ever ready to acknowledge the obligations Irishmen were under to the New World. They had been well received here. Nor did those who received them have any reason to complain that they found them bad citizens, and when Americans wanted men to fight for their independence, Irishmen were not found backward in the fight. They had like

the Puritans left the land of their birth to seek a land where they might better their fortunes. Being now thrown side by side in a country, though not, perhaps, possessing the same activity of the money getting and trading spirit as the New Englanders, yet they might pride themselves upon qualities as valuable. It must be remembered, that if others had designed schemes of public improvement, it was yet the strong arms and busy hands of the Irish laborer, which had laid the rails and placed the stones for the benefit of all. All should unite heartily, with all striving earnestly for the good of all, and that of their common country. He thanked them on behalf of the St. Patrick's Society for the honor done it. And ere he sat down, he might be permitted to say that he felt not a little proud that the orator of the day was a son of old Ireland. (Applause.)

The PRESIDENT called upon the Secretary to read letters of excuse from some of the parties invited to be present.

Letters were accordingly read from Colonel Stone, of Plattsburgh, N.Y.; Recorder Smith, of New York; Hon. Geo. Ashmun, of Springfield, Mass.; and Josiah S. Little, Esq., of Portland Me., expressing their regret at their inability to be present. From the Hon. G. S. Hillard, Boston, with the following sentiment:—

“Old England and New England, — Sisters of the same blood, speaking the same tongue, reading the same books, with a common religion and kindred laws, with the electric energy of freedom in their veins, — May there be no other strife between them than as to which shall surpass the other in subduing the wilderness, educating the ignorant, christianizing the heathen, and scattering the darkness of despotism with the dayspring of liberty.”

From Dr. W. O. Holmes, Boston, with the following:—

“The Pilgrim's Progress — not of English allegory — but of American history; may its path keep, in full faith, to the national highway, and avoid the local barrier on which our “Christian” and “Hopeful” fathers have written, “over this stile is the way to Doubting Castle, which is kept by Giant Despair.”

From Governor Clarke, of New York, a letter concluding thus:—

“It is the toast of Old England that the sun never sets on her dominions: New England may claim with almost equal certainty that the sun rises upon no state or nation within whose borders her own sons have not made a home. Your Society is certainly an evidence that Canada is no exception to this expression. May its members ever cherish the virtues of their country, and suffer no blemish to dim the escutcheon of their national renown.”

From H. Slocum, Esq., Mayor of Troy, with the following:—

“The Pilgrims that landed on Plymouth Rock, — may their remembrance be cherished by their descendants in all lands; may their prin-

ciples be as vigorous and as enduring in the Queen's dominions as in the States."

From L. J. A. Papineau, Esq., Prothonotary, with the following :—

"The Pilgrims, — What Columbus did for the physical, they have done for the moral and political discovery and foundation of a new world. They have ceased to be the Fathers exclusively of New England. Humanity at large claims them as its Representatives and Benefactors. All races and creeds honor them, and should join in common to celebrate the day."

The President then gave :—

"Our Guests."

Which was received with all the honors.

BAND—"Auld Lang Syne."

MR. PALMER, M. C., returned thanks. He said :—

Mr. President and Gentlemen,—This call takes me altogether by surprise. Arriving at Montreal only an hour ago, I had received no intimation that I would be expected to take any other than a silent part in the festivities of the occasion. Not being in the habit of making public speeches, I should certainly shrink from attempting to address the large and intelligent assembly of gentlemen I see before me, without, at least, having given some reflection as to what would be proper for me to say. I shall, therefore, with your permission, resume my seat, simply adding that it affords me great pleasure to be with you this evening, and to witness the very handsome manner in which you have celebrated the Anniversary of your Society. It is gratifying to see that the descendents of New England, resident in Canada, hold in such honoured remembrance the virtues of their Pilgrim ancestors. The memory of the first settlers of New England deserves to be cherished and perpetuated ; and it is full of promise to the future to know that the same sterling qualities which characterized them, have been transmitted unimpaired to their descendants, wherever they may be, — marking their character and illustrating their career. But, Sir, it is not necessary for me to eulogize the memory of the Pilgrims, or to point to the influence which their example and history have exerted over the destinies of America. That influence has left its mark on all the great enterprises and achievements of the country, — no less in its material than in its moral and intellectual advancement. Does commerce flourish under the impulse of new enterprise and novel adventure? — do manufactures, in their various forms, crude and rough they may be, but still ingenious and useful, follow close upon the heel of advancing civilization? — is practical agriculture improved? — are institutions for the diffusion of useful knowledge, as well as those for the more elevated pursuits of learning, established in a free and liberal spirit? — are charity, benevolence and Christianity fostered as they

should be? — in a word, is the country *progressive* in the elements which go to make up a perfect civilization and a large humanity? Be assured, Sir, Pilgrim ideas and Pilgrim descendants have contributed their full share in giving it such a character. But I will not detain you further. I thank you, Mr. President and gentlemen of the New England Society of Montreal, for your invitation to meet you here this evening, and for the complimentary manner in which I have been received.

The PRESIDENT in rising to propose the last toast, said he was sure that it needed no eloquence in the proposer to secure for it a warm and hearty response.

He gave "The Ladies." (Received with enthusiasm.)

Band — "Here's a health," &c.

Mr. MATTICE responded. He regretted that the ladies were not there to respond for themselves; first, on account of their own dear sakes; next, on account of the gentlemen present; and lastly, he would plead guilty to so much selfishness, on his own account. Seeing they were not there, he wished that he, who was called upon to speak on their behalf, were endowed with some of the eloquence which the ladies were known to possess. In looking to the past they found that nations took a high position in the ranks of civilization, just in proportion to the position which they assigned to woman. In our own days, when it requires great talent to command attention, and great worth to command respect, who were the great stars in the firmament? Was not our own good Queen among the foremost? and did we not all feel that it was of good augury to Britain in the recent European struggle, that she, who had always won most glory under a Queen's rule, had then a Queen upon the throne. Was it not of good augury too, in the midst of dark clouds on the political horizon, that that Queen's name was Victoria (applause.) What name was brighter, what name more honored now than that of Florence Nightingale (cheers), one of nature's true noblewomen, who for days and months stood beside the beds of Britain's suffering and dying soldiers, bringing comfort to their hearts when they had no other kind woman's face to smile upon them in their weariness or soothe them in their last agony. He might mention a long list of other noble women, in these our days, among whom should not be forgotten Mrs. Stowe. But he would not detain them longer, for though gentlemen might like speeches, ladies did not — they much preferred addresses. — (Laughter.) On behalf of the ladies he heartily thanked them.

Thus ended the proceedings of the banquet, and satisfactorily terminated the third annual celebration of the landing of the Pilgrim Fathers by the New England Society of Montreal.



MAY 30 / 23 -

